

Unity Among Brethren.

---

A

1508/543

# SERMON

PREACH'D

Before His GRACE

*James* Duke of *ORMOND*,

Lord-Lieutenant General,

And General GOVERNOR

O F

# IRELAND,

AT THE

Castle-Chappel of *Dublin*;

*February* the 27th, 1703.

---

By *SAMUEL SYNGE*,

*Dean of Kildare, Prolocutor of the Lower House of Convocation,  
And One of His GRACES Chaplains.*

---

Published by His Graces special Command.

---

DUBLIN : Printed by *John Brocas*, for *John Forster*, Bookseller  
in *Skinner-Row*, 1704.

Unity Among Brethren.

SE R M O N



Before His Grace  
James Duke of ORMOND,  
Lord-Lieutenant General,  
And General GOVERNOR

OF  
IRELAND  
AT THE  
Castle-Chapel of Dublin;

February the 27th. 1703.

By SAMUEL STINGS,

Dean of Kilbane, Rector of the Lower House of Convocations,  
And One of His GRACE'S Chaplains.

Printed by W. Smith, at the Golden Ball in St. Dunstons Church-yard.

ROBINSON: Printed by J. B. Roper, for J. B. Roper, Bookseller,  
in Strand Lane, 1704.

---

T O

The Most HONOURABLE

James *Duke of Ormond*,

H I S G R A C E,

Lord-Lieutenant General, And Ge-  
neral Governor of *IRELAND*.

May it Please Your GRACE,

**A**S it has been my Greatest Honour to come first a-  
broad into the World in Your GRACE'S Service,  
and under the Patronage of Your Most Noble Grand-  
Father; So shall it always be my Care and Study, to  
make a due Return to the Obligation which I am un-  
der, to You both; by paying a ready Obedience to all  
Your GRACE'S Commands. On this Score it is, that I  
first Preach'd, and do now Publish this Discourse; altho'  
I am very sensible that it ought to come before Your  
GRACE in another Dress than what it now appears in,  
or indeed what I am able to put on it. As it was de-  
livered, some of its Faults might Escape Your Notice;  
But now it is to stand Naked before the World. The



## The Dedication.

*Moles and Spots, too Numerous, will soon be discerned; nor have I any other Apology, To make for it, than the Honesty of its Design, and Your GRACE'S Commands.*

*It is true indeed, Your GRACE gave it Birth in those invaluable Blessings Your GRACE has brought to this Kingdom, in Your Government of Us, under the best of Queens; without which Ireland could never have hop'd for those Laws, both for the Church and Kingdom, which She has now so lately put into Her Possession. That all Mens Hearts might Unite in the Acknowledgment, as well as the Compleating of that Great Work, was my Endeavour to perswade to; And it would be the highest Ingratitude in him that should deny that Your GRACE has been the great Instrument of Restoring this Church to Her Ancient Right, and putting the Kingdom under the best Laws it ever yet had.*

*May the Most Noble and Illustrious House of ORMOND, never want one like Your GRACE, to be Head of it, till time shall be no more, so Daily Prays,*

*(May it Please Your GRACE)*

*Your GRACES Most Obedient,*

*And Most Obliged Servant and Chaplain to*



*S. Synge.*



Psalms CXXXIII. Verf. I.

*Behold how good and how pleasant it is  
for brethren to dwell together in Unity.*

**T**HIS Psalm is somewhat like that Temple which *Numa Pompilius* built in *Rome*, and Dedicated to *Religion* and *Peace*; wherein they were both shrined up together, and dwelt under one and the same Roof; so, here we may behold *Religion*, *Peace* and *Concord*, all Brethren living together in *Unity*.

The Text invites us to the Consideration of a Subject, the want of which is too much visible in these Times, wherein we Live; 'tis that Excellent Blessing of *Unity* and *Concord*, that Holy, Peaceable, and Fraternal Conversation, which ought to be amongst us; and it were but reasonable to believe, that our own Experience in those *Stripes* we have already received, (the smart of which is not yet worn out) should so absolutely Convince us of the Necessity of what this Text perswades; as to make a Discourse to that purpose Useless; But alas! some Men are so Infatuated, that they will not discern the things that belong to their Peace; and so this Blessing of *Unity* and *Concord* (like the *Raven*) hath taken Wing and almost

most fled out of the Ark of Christendom; but whether (like the *Dove*) it ever intends to return with an *Olive Branch*, the Lord only knows.

Yet as Men look at the Sun when it is in the Eclipse, and learn to prize the happiness of the *Day*, by the darkness of the *Night*; so by an Inspection into this Text, we may be brought to remember what our *Happiness* once was, when we liv'd, like Brethren; in Unity, And we may see what has been our *Misery*, and must continue so to be; whilst, like Frontier Soldiers, we are in perpetual Skirmishes one with another, and every House almost look'd upon as an Enemies Garrison; and we may easily imagine how sad our Fate and Destiny is like to be hereafter; unless by our Hearts and Knees we can prevail with God to send this Blessing unto us; *Behold how good and how pleasant it is for Brethren to dwell together in Unity.*

The Text is a short *Panegyrick*, a Commendatory Oration, wherein there are these things Considerable.

First, The *Thing here Commended*, and that is *Concord*, and *Amity*, a Pious and Peaceable Conversation; Express'd here by a Periphras is--- *Brethren to dwell together in Unity.*

Secondly, The *manner how it is Extoll'd*; And that first *Positively*; it is *Good and Pleasant*; And so *Good* and so *Pleasant*, that it is beyond the Power of Language to Express it, it cannot be Illustrated but by the Effects, it reaches up to a Wonder; *Behold! how good and pleasant it is!*

Thirdly, Its *Excellency*, which is Illustrated by the Prophet in the next verse, under the similitudes of the *Holy Oyl*, and the *Cælestial Dew* that falls from Heaven. Lastly,





Lastly, Its *Profitableness*, as it is good and pleasant, so it is Profitable in its Effects, it always brings a Blessing upon those that are Careful to Practise it.

It is supposed, by some Writers, that *David* Penn'd this Psalm at the End of those Civil Wars that were betwixt him and the House of *Saul*, when those Bloody Quarrels were ended, and the Kingdom quietly settled and Establish'd upon him; when the Bow was broken, and the Spear was snap'd in sunder, and the Charriot burnt in the Fire, then it was that *David* made this Psalm, and begins it with the Text, *Behold how good and how pleasant it is*, &c. As if he had told his People, their own *Experience* would shew them the happiness of *Unity* and *Concord*; That the days were when the Face of the Common-wealth was batter'd with War, bruise'd with Oppression and disfigured with Blood; the Kingdom of *Israel* was pitifully Distracted and Torn in Pieces with Factions, Seditions, Slaughters, and Cruelties, practised in every Corner; but now *Unity* and *Amity* being returned again, *Behold how sweet and how pleasant* the Face of all things appears: And this is supposed to be the Purpose and Scope of this Psalm; And in this Sense, this Psalm is as Applicable to us, as to the Kingdom of *Israel*; It is not very long since the Sound of the Trumpet, and the Alarm of War was heard in every Corner of this Land; nothing but Confusion and Disorder and *Garments Roll'd in Blood*, no *Laws*, but what, like those of *Draco*, were written in Blood, and Printed in Mens hearts with the point of the Sword; no *Religion*, but what the *Conclave* Order'd, and the *Camp* allow'd, and this Kingdom was turn'd to One great *Aceldama*; One *Field of Blood*, not to *Bury Strangers*, but to Entomb her proper Owners. But God was pleas'd to raise up an happy and glorious Instrument  
for.



for our Deliverance, to place the Priest at the Altar, and Restore the People to their own *Vines and Fig-trees*; and has added this great Blessing to it, that the Throne is now filled, not only with a *Supporter and Defender*, but a *Lover of Religion and Her People*, *Behold how good and how pleasant it is.*

Secondly, Others suppose this Psalm was made by One of the Poor Priests or Levites, upon the return of the *Israelites* from the *Babylonish Captivity*; and he begins it with, *Behold how good and pleasant it is.* &c. As much as if he had said; It was but lately since we lived in *Babylon*; and there we were like *Bond-men*, not like *Brethren*; our Unity consisted only in this, that we were all *Prisoners*, and *Vassals* to the *Babylonian Tyrant*, *Temples* we had none, and *Priests* but few, and those, instead of *waiting at the Altar*, forc'd to *hide themselves under it*, to avoid Persecution. The *Babylonians* would not suffer us to offer God a *Sacrifice*, or Sing him *One of the Songs of Sion*; Our *Harpes* were Dumb; and our *Fingers* had almost *forgot their Cunnings*, and we our selves were *Slaves*; but now God hath *turned our Captivity*, and, like the *Ransom'd* of the Lord, we are going with our faces towards *Sion*, there to Re-edifie our demolish'd Sanctuary; to restore our Old Orthodox Religion, to possess our Old Inheritances, and to live together like *Brethren in Unity*; *Behold how good and how pleasant it is.* And in this sense also, this Psalm is applicable to us; For we of this Church, were, not long since, little better than *Slaves and Captives*; *Captives* to the *Babylonians*, a People of Disorder and Confusion, that were United in nothing more than the Ruin and Destruction of our *Priests and People*, *Laws and Religion*; But God in his Mercy hath *turned our Captivity*, and now (if it be not our own fault) we may live together, not like *Slaves in Fetters*, but

but like *Brethren in Love and Lawful Liberty*. And thus we may see that the Occasion of this Psalm, as well as the Parallel of it with our own Condition, shews that it is Exactly Calculated for Us, as well as for them.

But I come now to the *Matter* in the Text, where first we are to Enquire what this *Unity and Concord* is. *Concord* is the *Union of Hearts and Wills in that which is Good*; by which short Description you may know what it is, and what it is not.

It is not every *Union* that makes a true *Concord*; there is an *Union of Ignorance*, when Men are knit together in an *Implicite blindness*; Thus some Men Embrace a Religion out of Custom or Education, without Enquiring into its Truth or Reasonableness, and most, if not all, the Common Votaries in the *Church of Rome* are United to her on that Score; some Espouse a Cause out of *Affection to a Leader*, without searching into the Justice or conveniency of his Proceedings, and thus all Colours are alike in the Dark; and the *Raven* is as beautiful as the *Swan*.

There is also an *Union of Confusion*; thus, Water and Oyl, Milk and Blood, and all such Liquids, when they are power'd into a Vessel, will mingle together, and Unite in a *Confusion*: After this manner likewise in the Uprore at *Ephesus*, (Acts 19.) The People were all in a *Confusion*, they knew not wherefore they were come together; yet in their *Confusion* they made shift to *Unite* in crying up their own Idol, *Great is Diana of the Ephesians*, and in crying down the *Apostle St. Paul* for a Seducer of the People, and not fit to Live.



Besides these, there is an *Union of Order*. Thus the spots in a *Chequer* are orderly *United*; and yet there is no *Concord* between them, for they are always of different *Colours*; The *Gold* and the *Silver*, the *Iron* and the *Clay*, in *Nebuchadnezzers Image*, were orderly plac'd, yet no *Union* betwixt them; they made a shift to *stick*, but they could not *Incorporate* together; the *Planets* are orderly rank'd in the *Firmament*, yet no *Union* between them, for their *Influences* are *Opposite* (if there be any *Truth* in *Astrology*); one is *surly*, another is *Bloody*, and they have their several *Qualities*; The *Stars Terrestrial*, those *Earthly Planets*, that Govern this *Lower World*, are indeed fixed to their *Orbs*, and keep their *Order*; but too often they cross one another in their *Influences*; One is *crabbed* to all good *Purposes*; Another is *Martial*, and loves the *Camp* better than the *Temple*; Another is a *Patron* of *Ingenious Atheism*, and *Witty Blasphemy*; a *Fourth*, is a *Countenancer* of all *Scepticism* and *Inconstancy*, and whose *Devotion* *Ebbs* and *Flows* to suit the *Seasons* of his *own Designs*; but none of these, nor all these together, can make up a *Concord*; *True Concord* must be a *closing of Hearts*, and an *uniting of Minds* together.

And yet every *Union of Hearts* is not that *Concord* here Commended; for *Mens Hearts* are too often confederated together in *Mischief* and *Wickedness*. Thus in the 83. Ps. the 5 and 6 Verses, *They have taken Counsel and are Confederate against Thee, Geba, and Ammon, and Amaleck, &c.* Here is more than a *National Covenant*, a *League* of many *People* and *Nations* together; and all this for a *Sacrilegious* purpose, for the *ruin of Religion*. Come, say they, let us take to our selves the *Houses of God* in *Possession*; And the pack of *Thieves* (*Prov. 1.*) lay wait for *Blood*; and the  
bloody



bloody Jews join'd together in the Murder of the *Messiah*; And Plots and Contrivances by many Men together, are frequently made, for Wicked Ends, and the overthrow of Good Men. Such odious Conspiracies as these (whatever Gloss may be put upon them) are not that Virtue of *Unity* and *Concord*, here spoken of, which must always be amongst those that are Good, and for a Good End, that is to say, the advantage of Universal Society, as well as the benefit of one of another.

And this *Unity* is either *Civil* or *Sacred*; *Civil Union* is where Men for *Civil Ends*, join themselves into a *Civil* and *Politick Society*, obeying the same Rulers, submitting to the same Laws, and pursuing the same Common Interests and Designs, living like the Creatures in the Ark; where, tho' they were of all sorts, clean and unclean, wild and tame; yet they lived quietly together, and thereby obtain'd their own Common Preservation.

*Sacred Unity*, is where Men, in *Sacred Matters*, and for *Sacred Ends*, are united in a *Sacred Concord*, and *Unity* of Souls as the Apostle speaks; *Acts*, 4. v. 32. They were all of One Heart, and of One Soul; As Members of the same Mystical Body, Animated by the same Spirit of Christ, bottom'd upon the same Foundation, and all minding the same things; and both these kinds of *Unity* are probably hinted at in this *Psalm*; *Sacred Unity* in the Church, resembled here to *Aarons Oyl*, *Civil Unity* in the Commonwealth, resembled to the *Dew of Hermon*, and both these are good and pleasant. And thus you see briefly what this *Unity and Concord* is. Now let us go on and Enquire how the *Psalmist* Extols it.

And First, Positively ; it is a *good and pleasant thing* ; First, it is *Good* in its *Cause*, and Secondly, in its *Effects*.

First, It is *Good* in its *Cause*, it proceeds from *God* who (as our Sacred Liturgy calls him) is *the Author of Peace and Lover of Concord* ; It is of *God*, says the *Psalmist*, that two are of a *Mind in an House*. And the Apostle *St. John* (1 *John* 4. v. 7, 8.) makes it a *Stream* that *Issues* from the *Fountain of the Deity* ; *Love is of God, and every One that Loveth is born of God and knoweth God, for God is Love* ; and it is he that *Works* it in us by a *Conjunction* of several *Graces* ; *Humility*, as a curb to *Pride*, *Meekness*, as a bridle to *Anger*, *Patience* to bear with *Infirmities*, and *Equity*, to remit *Rigour* and *Extremity* ; and all these together produce *Unity* and *Concord* ; there can be no *Concord* amongst *Proud Men*, and therefore *Humility* is necessary ; there can be no *Agreement* betwixt *Angry* and *Revengful Persons*, and therefore *Meekness* must not be wanted ; there can be no *Love* amongst *Captious Persons*, and therefore *Patience* is requisite. And there can be no quietness where there is nothing but the *Summum Jus*, and therefore *Equity* is useful, and thus you see it is *Good in its Causes*.

Secondly, But it is *good and pleasant* also in its *Effects* ; And that in many *Particulars*, but *Principally* in these, First, it *preserves a Society*. Secondly, it *increases a Society*, Thirdly, it *sweetens every Condition of Life*, tho' never so *Poor and Mean*,

First, it *preserves a Society* ; when all the *Members* agree together, and each performs its respective *Office*, the *Body* will be preserv'd, but when there is a *Schism*, *Rent*,  
or



or Discord in it, it tends to the Destruction of the whole, *Menenius* his Apologue will shew us the thing, where every Member denied assistance to the Belly, until the whole Body was Destroy'd; when the Members of a Society will draw different ways, and contrive several Factions, when their Private Interest, and not the Common and Publick Good, is the end of all their Designs; when outwardly they Profess one thing, but secretly drive on the contrary; then discord arises, which is the certain undoubted Ruin of any People, for says the Apostle, *Gal. 5. v. 15. If ye bite and devour one another, take heed ye be not Consumed one of another.*

And here we may remember those resemblances which the Moralists give us of the good of Unity, as of a certain stone, which if it be cast Whole and Entire into the Water, it swims, but when it is broke in pieces, every part of it will sink; *Unity* and *Concord* will keep up and *preserve a Society*, but *Discord* and Dissention, will *sink* it to the bottom of Ruin and Destruction: To this purpose is that story which *Plutarch* tells us of a Man whom Providence had Blest with a Numerous Issue, and to secure Unity and Concord amongst them, he shew'd them the strength of a Sheaf of Arrows whilst bound together, but the small or no resistance of One Arrow alone; *Unity* and Concord is a *Bond* of strength, and *preserves a Society* from Ruin and Faction, but *Discord* Rends and Tears it to Pieces.

Secondly, And as it *preserves*, so it *increaseth a Society*, and makes it Thrive and Prosper: Fire kept together will Augment and make haste into a Flame, but, disperst and scatter'd, it wastes and dies: Bees that dwell in a Hive will



will Swarm and Multiply, but if you break the company and turn them abroad, they perish and come to nothing, like other Flies; It is a known Speech of *Salust*, *Concordia res parvae crescunt, discordia maximae dilabuntur*, a sentence which the States of *Holland* have taken up for their Motto, and by a Prudent observation of it, have made themselves the Riches spot of Land that is to be found in the World, for *Concord*, like the *Sun*, makes every thing grow, but *Discord*, like the *Wind*, scatters every thing away. Hence the humour and disposition of some Men is prodigiously unaccountable, that will not agree with any Government whatever, altho' they foresee the Alteration of that they live under can bring nothing with it, but an utter subversion of all that is good; The Antient wholesome Laws Exploded for New and Arbitrary Power, the True and Orthodox Religion abolished, to make way for Idolatry; Liberty Destroy'd, and Bondage and Slavery to succeed in its Place, yet notwithstanding all this, they will be Blind and Peevish, and Studiously Endeavour their own Ruin as well as others; Too many Instances of these we have amongst us, who, as they know not their own Minds; so they must Prove a wound to all Sober Men; but of them I shall only use the words of the Royal Prophet, *Psal. 55. v. 23. Thou O God shalt bring them into the Pit of Destruction, Bloody and Deceitful Men shall not live out half their Days.*

Thirdly, Concord sweetens every condition of Life, tho' never so poor and mean; Better is a Dinner of Herbs where Love is, than a stalled Ox and baited therewith, *Prov. 15. 17. Better is a dry Morsel and quietness therewith, than an House full of Sacrifices with strife, Chap. 17. 1. Tho' dry Herbs be*  
course

*course* Diet, yet Love and Unity makes it *savoury*; and that Meal pleases better than the Gluttons Ordinary; All the dumb Creatures delight in Concord, Birds flye in Flocks, and Fishes swim in Scholes, and all other Creatures (except such as live by Prey) are best pleas'd when they Associate and herd together; the Traveller, that takes his Journey in Company, is less tyr'd than he that foots it alone; And God's Worship is never perform'd as it should be, but when it is done in *Unity* and *Concord*; I went with the Multitude (saith David) *I went with them to the House of God, with the voice of Joy and Praise, with the Multitude that kept Holy-Day*, Psalm 42. 4. *We walked*, says he, *to the House of God as Friends*, Psalm 55. 14. And Ecclesiastical History tells us, that the Ancient Martyrs never went so joyfully to the Stake, as when they went in *Troops*, and all agreed to Dye together; then the Stake was turn'd into a Theatre, where they Acted their parts with Joy: And thus you see the good of *Unity* and *Concord*; *It preserves a Society*; It encreases a Society, and it sweetens every condition of Life; and thus much may suffice for the *Goodness* and *Pleasantness* of it.

Now follows the third Particular. The *Excellency* of this Vertue of *Unity*; And this the Royal Prophet has Illustrated under two Similitudes in this Psalm; The First is taken from *Aarons* Unction; It is not resembled to common Oyl, but to that which was pour'd upon the High-Priest's Head, that *Ophoraspemum*, the Gum of the Balm-Tree, which some conceive to be a Blessing peculiar to the *Jews*, and only to be found in the Holy Land; to this most precious Balsom, it is that the *Psalmist* resembles *Unity* and *Concord*; for, like Alms and Charity, it casts an *Odour* of



a *sweet Savour* in the Nostrils of God and Man; and it is a Sovereign Medecine, it heals all Sores and Wounds, It is a Remedy against Dissentions; forgives Injuries, and binds up the Rents which Quarrels, and Divisions have made.

And in this Resemblance of Unity to the High Priests Oyl, we may perceive that true *Concord* can never be kept in a Kingdom or Society, but where *Religion* holds it together, where *Truth* is the Bond, and *Religion* Ties the Knot; but where this is wanting, Men fall at variance, and pierce one another thro' and thro', with Invectives of their own Malice.

But this *Unity* and *Concord*, to be compleat, must first begin at the *Head*, before the *Members* can partake of it, *si capitibus populi cœlitus infusa sit, ab illis ad inferiora membra defluet* ('tis the Observation of *Musculus* upon the place) if God from Heaven Powers down the Blessing of *Unity* upon the *Heads of the People* (the Rulers and Governours, the Grand Senates and Councils) it will soon descend to them, who are the *Skirts* of their *Garment*; but if the *Heads* knock together, and be at variance, the People must follow their Rulers, and run into Distractions and Discords. There can be no *Unity* in a Family where the Husband and Wife disagree, And, as it is in Domestick, so it is in larger Societies, Kingdoms, and States; The disagreements of the *Roman Consuls* often shook the Peace of *Rome*; and nothing is more true, than that the *Schisms and Heresies in Religion* took their first rise from the *Heads* of the Church. *Nestorius* was an Arch-Bishop of *Constantinople*, and *Eutyches* an Abbot in the same City, and *Arrius* a prime Presbyter in *Alexandria*; and *Sergius* the Monk, the Tutor of *Mahomet*, and Master



Master of the Alcoran ; was a Ring-leader amongst the *Arrians* ; I might name to you, *Ebion* and *Cerintbus*, *Diotrephes* and others, who being Eminent in their several parts, led the People to Schisms and Errors, and first broke the *Unity* of the Church : If therefore we desire *Unity* and *Concord* in Church and *Common-Wealth*, we must beseech God that it may first destil from Heaven upon our *Heads*, Our Rulers and Governors ; and then we shall be sure to share with Them in that *Cœlestial* Blessing. For when God is pleas'd to send it thither, it will not long stick before it runs down to the *Skirts* of the Clothes ; for *Unity* and *Concord* is not, as it should be, ever firm or Good, unless the Members partake in it as well as the Head. *Pilate* and *Herod* were at a kind of a *Concord* Themselves, but no drop of their Oyntment fell upon their Subjects : True *Concord* makes the lowest parts the better as well as the highest, like the Holy *Unction*, which does not stop at the *Head*, but runs down to the *Skirt* of the *Garment*.

The other Resemblance is to the *Dew* of *Hermon* ; and not very unfitly ; for *Unity* and *Concord*, like the *Dew*, falls from Heaven, and is a *Destillation* from above ; it is of God that two are of a *Mind in an House* ; It is Fruitful makes the *Grass* grow for *Cattle*, and *Herbs*, for the use of *Men* ; *Unity* and *Concord* are thriving Blessings ; they make every thing prosper ; and where they are wanting all things wither and decay ; for where *Unity* is not, nothing can flourish in that society ; and no Blessing is wanting where it is, for it brings a *Cornucopia* of all plenty along with it.

Some Interpreters have Moralized these Mountains ; and by *Hermon*, they understand the *Common-Wealth*, and by

*Sion* the Church; That the *Dew* of *Hermon* should fall upon the Hill of *Sion*; that is, that the *Common-Wealth* shou'd *Nourish* the Church; that *Power* should protect *Truth*, and Patronize *Religion*; And when the Church and the *Common-Wealth* partake of each others *Dews*; when the Church receives Protection from the *Common-Wealth*, and the *Common-Wealth* receives *Blessings* from the Church; then it is a *Good and Pleasant Thing*; it is an happy *Unity* and *Concord*; And in this Sense (God be Prais'd for it) the Psalm will fit us; for altho', not long since, *Hermon* had devoured *Sion*; and instead of Exchanging her pleasant *Dew*, had rais'd a Storm of Persecution against her: Those People of Confusion and Discord, had quite Eaten up the Church, like one of *Pharaohs* lean Kine, and yet were lean and hungry still; The Church (like *Jonas* the Prophet) was quite swallowed up in the belly of a *Whale*; the Sacrilegious *Multitude*; But now (God be Prais'd) she is upon the dry Land again, and receives Dew from *Hermon*, Countenance and Protection from the *Common-Wealth*, for which may the *Dews* of *Sion* fall upon the Hill of *Hermon*; may the Memory of him be ever Precious, who was our *Deliverer*; and may the Blessings and Prayers of the Church light upon Her who is our *Support* and *Preserver*.

The last thing to be considered, is, the *profitableness* of this Vertue; It always brings a *Blessing* upon those who are careful to Practise it; This is visible from the Consequences of it; the Apparent Happiness where it is used, and the Misery and Destruction where it is not; and nothing is more frequently urg'd by our *Saviour*, and his *Apostles*, than the promotion of *Peace*, the certain result of *Unity* and *Concord*; He brought it with him to the World, and it was



was the best Legacy he could leave his Disciples, *Jo. 14. v. 27. Peace I leave with you, my Peace I give unto you*; And the Royal Prophet in the last verse of this Psalm, crowns it with the Rewards, not only of this Life, but that which is to come; for in all Societies and Places where *Unity* and *Concord* dwells, there the Blessing of God dwells with them; for God hath not only promised, but Commanded it, *There the Lord Commanded the Blessing*, and that, the best of all blessings; *Life*, not only Temporal here, but Eternal hereafter, *for evermore*.

But farther, to move and Excite all Men to the Exercise of this Virtue, let us consider first, It is *Signaculum Christianorum*, the *Christians Badge* and Cognizance, *By this shall all Men know that we are Christ's Disciples*: All the Ordinances of Christian Religion have an Eye, Aim, and Tendency to *Union* and *Concord*; *Baptism* is an *Uniting Sacrament*, Ships us into the Ark of the Church, and Unites us to the Mystical Body of Christ, *1 Cor. 12. v. 13. For, By one Spirit we are all Baptized into one Body, whether we be Jews or Gentiles*; And the *Lord's Supper* is a Type of *Union*; many Grains, and but one Loaf; many Grapes, and but one Cup; many Communicants, and but one Church; for saith *St. Paul, We being many, are one bread and one body, for we are all Partakers of that one bread, 1 Cor. 10. v. 17.* And as our Blessed Saviour Preached *Concord* and Love with his Mouth, and Practis'd it in his Life, so he wore it about him in his very *Garments*; he was Cloathed with *Unity* and *Concord*; his Coat was *without seame*, knit together *from the top to the bottom*: And they do not covet to follow Christ's Example, who Neglect this great Virtue.



Secondly, Besides, this is Christ's *New Commandment* (*John 2. 8.*) *A New Commandment I give unto you; Novum dicitur non ratione temporis, sed quia non impletur.* It is call'd New, not because newly given, but because never yet Fulfill'd; a Man that has a Garment lying by him, and never worn, may properly call it *New*; not because new Bought, or newly Made, but because it was never us'd, but laid aside for many Years; so this Law of Love; this Darling Precept of Unity and Concord, it is an Old Commandment given to the World, long since; but we have cast it aside (like a Garment that pleases not our Fancy) and made no use of it in our Practice; And therefore, we may call it *New* still, as new almost, as when it was first given.

Thirdly, But let us remember the Blessing that is Annexed to the close of this *Psalms*, and that is *long Life* here in this World, and Eternal Life hereafter; but a Contentious Man is seldom long Liv'd; his Discord is the cause of his Death: Tho' a Ship be much stronger Built than an House, yet the lightest Cottage will out-last the Stoutest Ship upon the Ocean; because, the House stands quiet and still, fix'd to its Place, and fast to its Centre, where it settles in Rest and Quietness; But Ships are always in Motion, contending with Storms, struggling with Waves, and sometimes jostling with Rocks, by reason whereof, their strong Ribs are soon broken to Pieces: Thus the Contentious Man, tho' Nature (it may be) hath Built him strong and stanch (like a Ship) yet his own Dissentions soon Dash him to Pieces; But the Man of Quietness and Concord (like an House upon its Foundation) is durable and long lasting. A Taper that Burns quietly lasts a great while, when those of a Courser Composition, those ill temper'd Lights that Spit and Flare soon

soon waste themselves away, and Burn to a Snuff; but besides the short Span of this Life, God hath promised to those who Love and Maintain *Unity*, the lasting Ages of Eternity, as I have but just now noted.

Lastly, let us Consider those Evil *Obstacles* that hinder *Unity* and *Concord* amongst us, I shall name but three, *Pride*, *Prejudice*, and *Self-love*.

First, *Pride*, which first bred a Contention in *Heaven*, in the Aspiring Angels, and drove them out of it, and is an Evil of that Greatness; that it is not only Offensive to Man but God himself; The Proud Man regards no Mans Interest and Security but his own; And rather than lessen that, he will hazard the Destruction of his Countries quiet: And it is the Observation of the Wise Man, *Prov. 13. v. 10. Only by Pride cometh Contention*; which must needs Destroy *Unity* and *Concord*. *Diotrephes* his *Pride*, put him at variance with St. *John* his Bishop and Metropolitan; He Lov'd to have the *Preheminence*, and therefore Divided the Church, that he might make himself the Head of a Faction. *Pride* is never content, unless it be mounted upon the Shoulders of others; no Ground will serve a Proud Man to walk on, but the Heads of his Brethren; so that, if we love *Unity*, we must avoid *Pride*.

Secondly, *Prejudice* is an hindrance of *Unity* and *Concord*, where Men are so bold, as to Censure the Government as Unjust and Unlawful; and instead of making the Present Constitution better, like *Archimedes*, draw new Shapes and Diagrams, new Lines and Circles of Ecclesiastical or Civil Policy in their own Brains; then is the *Unity* of that Nation



Nation on very Uncertain Terms, for Men seldom come to that Pass, until their Spleen and Prejudice rise to that height, that to satisfy them, no Attempt, be it ever so Desperate, shall be left Untryed ; And where such Dispositions are Visible (as too many are amongst us) they cannot be too strictly Watch'd and look'd after ; For it is very unreasonable, that the quiet and Tranquility of a Nation, should lye at the Mercy of a Peevish and Froward Humour : And therefore, for our own sakes, let us shun *Prejudice* in our selves, and deny our Society to those that have it.

Lastly, *Self-love* (wherein I include Covetousness) is an Enemy to *Unity* ; when Men have more regard to their own private Advantages, than to the Common Good of Society ; They trouble the Waters, that they may the better Angle for Fish, and set the House on Fire ; for no other end but to warm their own Fingers ; like Wolves and Mastiffs, they raise Quarrels, that so they may run away with the Prey : This is the Effect of *Covetousness* and *Self-love*, which is inconsistent with *Unity* and *Concord*, and therefore the Apostle St. Paul perswading the *Phillippians* to *Unity*, dissuades them from *Self-love*, *Phil. 2. v. 4. Be of One Accord and One Mind*, and that you may be so, *Look not every Man on his own things, but every Man also on the things of others* ; That which is good for the whole Hive is good for each Bee ; if the Publick Tranquility be preserved, we shall sufficiently secure our own Preservation in the Common Safety. If we Love *Unity* let us Guard our selves against *Covetousness* and *Self-love*.

In a word, let us take heed we do not Ravel more Threads in the Coat of Christ ; but rather stitch up these that are Rent ;



Rent ; let us beware of dividing our Hearts Asunder One from Another, or Crumbling our selves into the Atoms of new Divisions, or Engaging our selves upon contrary Interests, or Inflaming our selves with New Jealousies and Animosities. Thus our Enemies would have it, that they may build up their own Designs upon our Ruins : To bring this to pass they Employ all the Books, in the *Vatican*, and all the Wits in *Ignatius's* Crew of *Jesuits*, but let us like Experienc'd and Resolute *Soldiers*, keep to our *Close Order*, and not break our Ranks, let the Assault be never so great ; and by that means, we may preserve our Church, our Nation ; and in them our selves.

What Man recovered of a Sickneſs, would not avoid that Diet that Occasion'd his Indisposition ? What Man betray'd to Ruin and Miſery, would not shun the Treachery that brought the Hazard and Inconvenience ? The case is quickly Apply'd, for tho' our Sickneſs were not to Death, yet, like a lingering Fever, it laid us on our Beds in Pain and Anguish, and no Remedy left, that we could find out ; and had not God heard the Sighs of the Prisoner, and Groans of the Afflicted, our Despair must have hastened our Dissolution ; and if we look back on that Miſery and Distraction we are but lately crept out of, we cannot but think, all Imaginable Pains and Care, little enough to prevent a Relapse, it is no time now to form strange fancies, and contrive unreasonable Schemes and Models ; God has given us the Opportunity to fix our Security, and Establish a lasting Peace to us and our Posterity : Let us then Unanimously apply our selves to it ; and not Despise this Blessing that is so unexpectedly put into our Hands ; for as there was, not long since, a time when we would have been content to  
have

I have Purchas'd the Days we now Enjoy, at any Rate; so now  
 they are come, let us Employ them to the Glory of God,  
 and our own Good; *Vis unita fortior*, our *United Force*  
 is able (under God) to withstand any Attempt against  
 us; but if we Crumble and Scatter, Disagree and Dif-  
 fer amongst our selves, nothing but an Inevitable  
*Ruin* can follow; and at this Juncture it will be the more  
 fatal, because never to be Revers'd. It is indeed the Glory  
 of our Church, that she is not of a Persecuting Spirit; and  
 she may defy her greatest Enemies to give one Instance,  
 that she ever has been so; But it wou'd be hard, if, because  
 she will not Assault another, that, therefore she must not  
 defend her Self; If, because she will not lay Siege to Her  
 Neighbours House, therefore she must not build a Wall a-  
 bout her own; *Self-preservation* is *Natures first Lesson* to  
 all her Creatures; and if an Army, in all other Particulars  
 well Appointed, do not agree on the proper Rules and Or-  
 ders of War, One of a less Number and Force shall Defeat  
 them, and put them to flight: Let us then, for God and  
 Religions sake; for our Country, and our own sake, live in  
 Peace and Unity; and the God of Peace will be with us:  
 Let us live together like *Brethren in Unity*, that God may  
*Command His Blessing* upon us, and *Life for Evermore*.

---

 F I N I S .




7  
e  
t  
e  
e  
y  
d  
e  
e  
ot  
er  
-  
o  
rs  
r-  
at  
d  
in  
:  
y